

THE OLD SCOTS INDEPENDENTS

BY THE REV. DONALD BEATON

THE Old Scots Independents were never a large body, neither did they occupy a very prominent place in the religious history of Scotland, but as one of the smaller denominations which is now almost extinct, it is well that their story should find a place in the *Records* of the Scottish Church History Society.

I

Forecasts of the movement can be found in the action of the Rev. Henry Davidson, who became minister of Galashiels in 1714, and died in 1756 before any development took place. He had "little fondness for national churches," and wished for "an amendment of the constitution" of the Church as to the admission of members. He, however, took no overt steps, and died in the fellowship of the Church of Scotland.¹ Associated with him was Gabriel Wilson, who formed a Congregational church at Maxton in Berwickshire.

The Old Scots Independents came directly into existence through the teaching of the Rev. James Smith, Newburn, and the Rev. Robert Ferrier, Largo, ministers of neighbouring parishes in Fifeshire. Smith was born in Aberdeenshire about 1700, and became minister of Newburn in 1735. In the following year he was on a short leet of three for the Scots Church, Rotterdam. He demitted his charge on August 17, 1768, in view of having adopted Independent Church government principles. He is described as a well-favoured person, of good manners, and of unquestionable piety, of a tender, holy walk, zealous and prudent, and a good stock of learning.² He died in 1775. Ferrier was the son of the Rev. John Ferrier, Largo, and was ordained assistant and successor to his father on August 23, 1764.³ At the time of his demission he was about twenty-seven years of age, while Smith was "thought to be about seventy." Ferrier afterwards declared

¹ Davidson's *Letters to Christian Friends: with a short Memoir of his Life* was published in Edinburgh in 1811, 12mo. See also Brown's *Gospel Truth* (1831), pp. 82-94, 160-6.

² Scott, *Fasti. Eccles. Scot.*, V, 224 (new edition).

³ For a pleasant account of Ferrier in 1784, see *Glasgow Past and Present*, II, 141-53. The same book has much to say of David Dale and Archibald Paterson. See Index.

that his attention had first been directed to the matter by a minister of a neighbouring parish, who on his deathbed said to him "with bitter anguish and regret, he lamented, as a dying man, in view of the judgment-seat, that he had stifled his convictions, which he had received from the Word of God ; and contrary to the dictates of his conscience had stood connected with the National Church,"¹ and asked him to examine Glas's *King of Martyrs*, and compare it with the Scriptures.

On receiving the demissions, the Presbytery, "out of tenderness to their brethren," did not at once accept their withdrawal, but desired a conference with them with a view to remove their scruples. A *pro re nata* meeting had been called for September 1, when two of the members were appointed to confer with the seceders, who afterwards promised to come to a meeting to be held on October 12, by which date they had set up a separate congregation. At this meeting they gave in their reasons for demitting their charges, and the Presbytery appointed a committee to deal with them in the hope of removing their scruples. It was, however, reported to the Presbytery by the Committee that they "had conversed at great length with the two separating brethren without success ; that they could not rectify their notions with respect to church government, but that they seemed less stiff with respect to other points ; that they were sorry they had not conversed with their brethren before they gave in their demission, and that they would be satisfied to have another meeting with the committee if the Presbytery would grant it."² The Presbytery, however, after some discussion, decided to accept the demissions on the ground that great tenderness had already been exercised towards them.

The seceding brethren in opening their *Case*, which they afterwards published, say that like all other ministers of the Church of Scotland they had subscribed the formula declaring thereby "that we believed the whole doctrine of the Westminster Confession of Faith to be the truth of God, founded upon and agreeable to the word of God, and that the government of the church by kirk-sessions, presbyteries, provincial synods, and general assemblies, is founded upon and agreeable to that word." But since then, they add, "we have gradually, and especially more lately, received other views of that matter : candour, therefore, and honesty called upon us, we thought, to retract our said subscription, resign our ministerial charge, and renounce the living and benefice thereunto annexed ; as without the subscription we could not have been in connection with the charge or with the benefice." Their worldly prospects for the future were by no means encouraging, and they were under no delusion as to what their action meant for them. "We also," they

¹ *Preface to King of Martyrs*, p. 15.

² *Scots Magazine*, xxx, 644.

say, "were not so insensible even to temporal interests as, for what we accounted a matter of small moment, to have renounced so convenient and so liberal a living as we were in possession of, without any prospects as to this world, unless perhaps the voluntary contribution of a few Christians, mostly in but narrow circumstances, of whom we have never sought, nor have, nor would have accepted, any other security than their love to the truth. But the holding a living, however convenient, however liberal, and by a tenure however sure, at the expense of giving up any truth of God, or of professing otherwise than we think in our hearts, we were, and are, of opinion, would have been in itself base, and in a particular manner displeasing unto Him who is the Lord God of truth (Ps. xxxi. 5) and who desires truth in the inward parts (Ps. li. 6). We endeavoured, therefore, to renounce with cheerfulness; for we dare not resist, but must yield, when the truth strikes, let the consequences be what they will."¹ As Ferrier wrote eight years later: "After many a painful struggle to sit still and eat our loaf contentedly, we were obliged to resign our livings and bid adieu to the Establishment."² John Glas, the founder of the Glassites, read the *Case* when it was issued and considered that its authors accepted his scheme. He made approaches to them but met with no response. Smith "refused so much as to hold a conversation with him" as he had a "rooted dislike at him" and his churches.³ Ferrier, however, afterwards joined him, migrated to Edinburgh, and was later expelled from the Glassite congregation in that city.

II

The first meeting-place of the new denomination was at Balchristie in Newburn parish, and Smith and Ferrier were in due course ordained there as "elders." The next congregation was formed in Glasgow. A contention had arisen between the Town Council and the General Kirk Session as to who had the right of presenting ministers to the City churches. The case was carried to the Court of Session, which decided in favour of the Council. At that time the Wynd church fell vacant, and the minister was thrust in by the magistrates against the mind of some of the people. Among these were Archibald Paterson and David Dale, the father of the Scottish cotton industry and the founder of the New Lanark mills.⁴ In a short time a chapel was built, and under the name of the "Meeting-house of the Free Presbyterian Society," was opened for worship on

¹ *The Case of James Smith and Robert Ferrier*, ed. 1816, pp. 1-2.

² Preface to the *King of Martyrs*, p. 15.

³ *Ibid.*, pp. 18, 19.

⁴ See Cullen: *Adventures in Socialism*, pp. 19 ff.

August 17, 1766, in Cannon Street, now the eastern end of Ingram Street. The congregation was recognised as belonging to the Relief Church. Thomas Boston of Jedburgh was asked to accept the charge, but on his declining the Rev. William Cruden, Logiepert, was called, and accepted the call in the summer of 1767.¹ This congregation was represented by Dovehill United Presbyterian Church, and is now Kelvingrove United Free Church. Dale did not remain long in connection with the congregation, because Cruden was not considered "qualified to preside over a congregation." Doubts had also arisen in his mind and in the mind of others as to the scripturalness of the Presbyterian form of church government. At this juncture Dale was visited by John Barclay, Fettercairn, afterwards the founder of the "Bereans" but at this time still a Presbyterian minister. Barclay urged Dale and his friends to search the Scriptures thoroughly and find out for themselves whether not only patronage but the whole Presbyterian system had divine warrant. As a result of their search Dale, along with Paterson, Matthew Alexander and others, left the Relief Church and began meetings in a private house. Their numbers increasing—by the end of 1768 there were twenty-five members—a chapel was built for them in Greyfriars Wynd through the liberality of Paterson, who was a wealthy candlemaker: from this connection the building was known in Glasgow as the "Candle Kirk." About the same time the *Case* of Smith and Ferrier came into the hands of the leading men of the congregation, and finding the views expressed in the pamphlet in harmony with their own, they sent a deputation to the church at Balchristie. After a time it was proposed that Ferrier should come to Glasgow. Accordingly, in 1769, he was ordained over the congregation with Dale as joint-elder, Ferrier's place at Balchristie being taken by James Simpson, a weaver belonging to Largo. The congregation at Glasgow was at first exposed to a great deal of ridicule. "There was no denomination," writes the historian of the sect, "[that] endured more reproach and ridicule than Mr Dale and his friends did at this time, not only from the baser sort but also from many of those who showed themselves to be the lineal descendants of the ancient Pharisees. Mr Dale was for a while openly insulted in the streets and looked upon as a person that ought not to be suffered to live. The meeting-house was also violently assaulted with stones; but by patient enduring they overcame."² Adherents came to them not only from the City but also from Hamilton and Paisley.

It was not long before the spirit of division showed itself in the congregation. Questions as to whether the Lord's Prayer should form part of the worship on the Sabbath; whether "Amen" should be audibly

¹ Cf. Small's *Hist. of Congregations of U.P. Ch.*, II, 32.

² M'Gavin's *Historical Sketches*, p. vii.

pronounced by the congregation at the close of public prayer; and whether the people should stand while singing as well as at prayer, disturbed its peace. Dale was for unity and suggested mutual forbearance in the hope that they might ultimately come to an agreement. Ferrier insisted on "unity of judgment," and on failing to obtain it, with a few that adhered to him, he joined the Glassite congregation in the City. As a Glassite he in 1776 wrote a preface to an edition of Glas's *Testimony of the King of Martyrs*—a book which had originally set his mind in the direction of Independency.

Congregations were at different dates formed at Montrose, Marykirk, Perth, Methven, Kirkcaldy, Hamilton, Paisley, New Lanark, Edinburgh and Galashiels. In Earlsferry one of the "Tabernacle" Independent churches¹ united with them in 1813. At Airdrie a congregation was formed about 1807 or 1808, but owing to a division on the question of baptism it did not remain long in the connection. Another congregation was formed in Dundee by Andrew Scott, minister of Bell Street in that town. He had protested against his denomination's view of "swearing covenants" being made a term of communion. On being suspended by his Presbytery in 1768, he continued preaching in defiance of the sentence, with the result that he was deposed for contumacy in November of that year. A number of his adherents claimed the church property, and an action-at-law was raised against David Jobson, the trustee, who sided with Scott. While admitting in his defence that the ground, etc., was taken out in the name of the congregation, Jobson stated that the defenders now differed from Anti-Burgher opinion in sundry matters, especially in respect to the National Covenant and the Solemn League and Covenant and the use made of them. The case was decided in favour of the Anti-Burghers.² Scott formed a congregation in Dundee, their meeting-place being in Barrack Street, and presided over it as elder for about twenty years, when he had to retire owing to certain charges having been brought against his moral character. He died in London.

There was a small congregation in Newburgh, in the neighbourhood of Abernethy, which was also an offshoot from the Secession Church. It was under the charge of Alexander Pirie,³ who had had a varied ecclesiastical career. He left Blairlogie when the Relief Synod for the fourth

¹ The "Tabernacle" churches were so called after the Tabernacle built by James Haldane in Edinburgh for those who, like himself, had adopted Independent church principles.

² Cf. MacKelvie's *Annals and Statistics of U.P. Church*, pp. 160-1; Small, *op. cit.*, I, 287-8.

³ Pirie "was without doubt one of the most talented and accomplished theological writers Scotland ever produced, and it is to the disgrace of his country that his life has never been written." See MacKelvie, *op. cit.*, pp. 600-601; Small, *op. cit.*, II, 586-8; Struthers, *op. cit.*, pp. 234-46.

time refused to receive him. In 1778 he came to Newburgh, where he had begun his ministerial career as a minister of the Burgher Secession Church. He there set up a congregation on Independent Church principles, and a few of his old people at Abernethy joined him. He died at Newburgh in 1804.

In addition to these there was a Berean congregation at Sauchieburn, which kept up a correspondence with the Dundee congregation. Concerning these bodies Ross, the historian of Congregationalism in Scotland, writes: "These churches in Dundee, Newburgh and Sauchieburn did not, however, adhere to the principles and practices of the Old Scots Independents in all respects. The two latter appear always to have differed from the 'Tabernacle' Independents, except perhaps that they were not so strict in their admission of members. It was not until 1789, a short time before his retirement, that Andrew Scott and the members of the church at Dundee adopted the principle of plurality of elders. In that year Alexander Kirkcaldy was associated with Scott as elder. He died in 1803, and William Maxton, who had been trained in Mr Haldane's classes, was chosen elder. After his decease in 1818 the church resolved to avoid having as an elder anyone trained in an academy, and chose one of their own number, a merchant, as elder."¹

III

From the beginning of the movement to about 1814 the congregations had suffered a good deal from internal dissension, and their cause was weakened through secessions to the Baptist churches. In 1814, however, an event took place which for a time promised to infuse new life into the denomination. This was the union with the Inghamites. The founder of the sect was Benjamin Ingham, a colleague of John Wesley and a son-in-law of the Countess of Huntingdon. Wesley and he had laboured in America, and on the return of the latter to England he, along with another, founded certain religious societies or congregations. Finally he settled near Colne in Lancashire. Wesley endeavoured to persuade him to join the Methodists, but owing to disagreement with some of Wesley's views he refused.

In 1761 the Inghamites were divided on the question of church government with the result that many of their members left and joined the Glassite churches. Those who remained ultimately adopted the principles of the Old Scots Independents, and this similarity made it easy to bring about a union. There were then thirteen Inghamite churches in England with a membership of 252, while the Old Scots Independents

¹ *Hist. of Cong. Independency in Scot.*, p. 37.

had sixteen with a membership of 501.¹ The union, however, did not fulfil anticipations. In a pamphlet published in 1837,² it is stated that while new congregations had been formed in Falkirk, West Quarter (Glassford), and Lesmahagow, those in Earlsferry, Marykirk and Montrose had become extinct, and most of the other churches were not in a prosperous condition. Ross attributes this decline (1) to the Baptists and Congregational churches that had come into existence and had attracted the class of people who formerly were disposed to join the Old Scots Independents; (2) to the fact that these churches afforded an open door to those of their number who were dissatisfied with the condition of things in their own congregations; and (3) to the non-aggressive and unevangelical character of the denomination.³ This is acknowledged in a letter written in 1822 by James M'Gavin, who was elder of the church in Paisley and author of *Historical Sketches of the Rise of the Scots Old Independents*.⁴

The only congregation now surviving in Scotland worships monthly in the Christian Institute, Glasgow, their former meeting-place in Oswald Street having been let as stores and workshops. Mr R. W. M'Niven, who conducts the services, says the congregation "seems passing away." There is still a number of congregations in England.⁵

IV

It remains to give a brief account of the Old Scots Independents' doctrinal position. This is very fully set forth in Smith and Ferrier's *Case*, and may be summarised. They are ready to acknowledge that

¹ In 1814 the existing congregations are noted as follows, the approximate number of members in each being placed after the name:—Galashiels, 5; Perth, 30; Dundee, 40; Kirkcaldy, 6; Balchristie, 20; Earlsferry, 17; New Lanark, 12; London, 8; Hamilton, 30; Edinburgh, 20; Glasgow, 185; Marykirk, 20; Methven, 11; Paisley, 87; Dunfermline, 6; Strathaven, 5.—M'Gavin's *Correspondence*, p. 21, etc. By 1821 Balchristie, London, Methven and Dunfermline had disappeared from the list, and the total membership was 490, of whom 271 were women. A church was begun in Falkirk in 1832.

² *The Substance of a Correspondence between the Old Scotch Independents*, 1837.

³ Ross, *op. cit.*, p. 39.

⁴ It was mainly through the exertions of M'Gavin, who was a merchant in Paisley, and by his correspondence with members of the Inghamite party in England, that the union of the two bodies was brought about. Among other tracts M'Gavin was the author of *A Copious Index of the Various Subjects in the Book of Psalms*, Paisley, 1832; *Remarks on Sundry Passages of Scripture*; *Abridgement of Tassey*; *The Unlawfulness of Using Blood for Food Proved from the Word of God*, Paisley, 1832 and 1839.

⁵ A Journal named *The Old Scots Independent and Inghamite Churches Magazine* was run from January 1911. It was edited by R. W. Thompson, Kendal, and ended with No. 57, September 1915. It was merely an inset of 2 pages in one of the popular journals of the day, with an appropriate cover.

the Westminster Confession "appears to us, as in the most part thereof, to be one of the best human collections or compositions we have seen, that it contains many most precious and important truths, and that, in our view, it is mostly founded upon the word of God,"¹ but it contains certain doctrines with which they do not agree. They cannot find in the writings of the Apostles (1) a "classic presbytery," (2) a kirk session instituted as distinct from a congregational presbytery or eldership; (3) a "provincial synod;" (4) a general assembly "meeting under the eye of the King's Commissioner;" (5) "either name or thing, what is called a church-court, *i.e.* a number of church officers, either in one church or congregation, or belonging to more or many churches or congregations, constituting themselves into a meeting of jurisdiction, claiming and exercising the power of discipline"; (6) "any institution of a church collective, *i.e.* a number of visible churches or congregations united in some such way together as to be denominated one church, such as the church of Scotland, England, Holland, etc."

They also disagreed with Confessional doctrine on the following points:² (1) The *eternal* Sonship of our Lord. They admit that the Redeemer is spoken of in Scripture as the only begotten of the Father, "but," they add, "He is never said to be eternally begotten." (2) The *eternal* procession of the Holy Spirit from the Father and His procession from the Son. "We find it said in Scripture," they say, "that He proceeds from the Father; but we do not find it said that He proceeds eternally from the Father; nor that He proceeds from the Son." On the latter point they take up the position of the Eastern Church and reject the *Filioque* clause. (3) Saving Faith as set forth in xiv, ii. "Faith," they say, "is not a complex, but a very simple thing; it is that knowledge which we get of a truth or fact by means of testimony, and is called Faith on that very account. So Saving Faith is our knowledge or belief of the plan of reconciliation, and of God's testimony concerning His Son; particularly, that He is well pleased in Him, having raised Him from the dead, and given Him glory,—which knowledge is the immediate effect of the light of God's Word of reconciliation shining into the mind." Their view was thus Sandemanian rather than Confessional. (4) The authority of the civil magistrate "to take order that unity and peace be preserved in the church, that the truth be kept pure and entire, that all heresies be suppressed, etc." There was nothing in the New Testament, they maintained, that supported this doctrine. (5) The civil magistrate's power to call synods. (6) The power of church censures and discipline being placed in the hands of church officers only, to the exclusion of all the church members. (7) Synods and councils could ministerially determine controversies of faith and cases of conscience.

¹ *Op. cit.*, p. 2, and *passim*.

² *Ibid.*, p. 81 ff.

(8) In addition to all these they add that "there are several other expressions in that Confession with which we are not fully satisfied as authorised by that Word," but these they "forbore mentioning."

They gave among their reasons for separation the following practices :

- (1) The manner of communion in the national church. "Holy Scripture most expressly forbids," they say, "unequal yoking in church fellowship."
- (2) They had not freedom to baptise every child born within their parishes. Though holding doctrines and principles akin to some of the smaller denominations in Scotland they yet were divided from them by other distinctive doctrines.

APPENDICES

I. BIBLIOGRAPHY

A Compendious Account taken from the Holy Scripture only, of the Form and Order of the Church of God, in the several great Periods thereof. Also of the Nature, Design, and Right Manner of Observing or Eating the Lord's Supper. With Answer to the Arguments of those who have objected unto some of the Particulars. By James Smith. Edinburgh, 1765. 8vo, 112 pp.

The Defence of National Covenanting, Non-Toleration and Sword of Steel, for Reformation under the New Testament, by Mr Flocker, showed to be insufficient : and the Doctrine contained in the Tract, A comprehensive Account of the Church of God, . . . established. By James Smith. 1767.

The Case of James Smith, late Minister at Newburn, and of Robert Ferrier, late minister at Largo, truly represented and defended. Edinburgh, 1768. 8vo, 60 pp. Glasgow, 1816, 12mo, 94 pp. "Though the writer of this has attended the Independents in Scotland for twenty-six years. . . yet he never saw this publication till within these few days. . . It is so scarce as hardly to be obtained at any price."—J. M'Gavin, 1814.

Scots Magazine. Vol. XXX (1768), 644-8.

An humble Attempt to exhibit a Scriptural View of the Constitution, Order, Discipline and Fellowship of the Gospel-church. With an Appendix containing a few remarks on the Case of J. Smith, late minister at Newburn, and of R. Ferrier, late minister of Largo. By Archibald Hall. Edinburgh, 1769. In 1795 another edition was issued at London, in which the author was designated "late Pastor of the Presbyterian Church, Well Street, London." He died in 1778. The second edition does not contain the Appendix.

The Rise, Grounds, and Progress of the late Difference between the Anti-burgher Seceders and Andrew Scott, minister of the Gospel, Dundee. By Andrew Scott. 1770.

The Peculiar Scheme of the Antiburgher Seceders unmasked in a Series of

Letters to Mr Adam Gibb, minister of the Gospel, Edinburgh. By Andrew Scott. 1770.

Preface to a New Edition of the Testimony of the King of Martyrs (written by Mr John Glas, late minister of the Gospel at Dundee). By Robert Ferrier, late Minister at Largo. Giving a History of the Controversy, in which Mr Glas was engaged ; and a view likewise of Mr Ferrier's motives for leaving the established Church of Scotland, and cleaving to Mr Glas, and the Churches of Christ in connection with him. Edinburgh, 1777. 8vo, 33 pp. Glas's *Testimony* was first published in 1729 : there were several editions.

The Miscellaneous and Posthumous Works of the Rev. Alexander Pirie, Minister of the Gospel, Newburgh, Fife. Vols. I-VI. Edinburgh, 1805-6.

Historical Sketches of the Rise of the Scots Old (*sic*) Independents, and the Inghamite Churches ; with the correspondence which led to their Union. By James M'Gavin. Colne, 1814. The Title-page and Preface are pp. i-iv, and comprise a separate signature. The Historical Sketches, pp. i-xxvii. The "Correspondence" is separately paged 1-48, and the sheets begin a new signature. Apparently the two parts had been issued separately at one time. Some of the Correspondence was printed and circulated before 1813—apparently as leaflets.

A Letter to the Editors of the Christian Herald, in answer to their Review of the Scots Old Independent (*sic*) and Inghamite Churches, and the Correspondence which led to the Union. To which is added the Correspondence betwixt the Author and the Editors. By James M'Gavin. Paisley, 1816. 8vo.

Historical Sketch of the Rise, Progress and Present State of Independency in Scotland. A series of seven articles appeared under this title in *The London Christian Instructor or Congregational Magazine* in 1819 (Vol. II). They are the fourth and fifth of the series, pp. 409-15, 483-86, and are entitled "Old Independents or Dalites." The author was probably the editor, Rev. W. Orme, minister at Perth and latterly in London.

The Substance of the Correspondence between the old Scotch (*sic*) Independent Church in Dundee and the Churches of the same Denomination in the West of Scotland. 1837.

A History of Congregational Independency in Scotland. By the Rev. James Ross. Glasgow, 1900. 8vo, pp. 33-40.

II. THE GLASGOW CONGREGATION

The membership of the Glasgow congregation, which appears always to have been the strongest, decreased from 1768, when it started, to 1786, until only 45 remained. Thereafter a time of greater prosperity set in. In 1800 the number was 115, and in 1816, the year in which Dale died, it was 140. After his death it was thought that great changes would take place and that the membership would rapidly decrease, but no such reduction happened. In 1822

the numbers stood at 220 and rose in 1824 to 230—the highest recorded. Thereafter the membership remained practically stationary until 1842, when steady decline set in. At the present moment the congregation is on the verge of extinction. Women have always been in the majority.

In 1769 two elders were appointed, Robert Ferrier and David Dale, but Ferrier soon retired. Thereafter, till the present time, the office has been held by nineteen persons. For some years two or more officiated together but recently only one acted. The majority died in office but two resigned, no reason being recorded, while another adopted Baptist views. There was also an order of Deacons whose duty it was to superintend the financial affairs of the congregation.

Events were mainly domestic. In 1832 “some were of opinion that the Love Feast should be discontinued as an unnecessary waste of time and expense,” but no decision is recorded. Several were separated from the membership, some on account of “erroneous or unscriptural views”—Universal Restoration, Independent, Berean, Baptist, “Tabernacle” views and Latter Day Saints—and some for wrong views on the Sabbath. Other causes were “our mode of singing,” “refusing to hear the Church,” “want of impressiveness in public discourses,” and “keeping a still and public house.” One member became a Roman Catholic; another was separated “for covetousness, ignorance of the truth, etc.,” and still another for “erroneous views on the elder’s office.”

A new church—that in Oswald Street—was begun in 1836. About ten years ago it was let for stores. It is provided in the Constitution that departure from the authorised doctrine forfeits any claim to the property, and that the church can be sold if the membership “becomes extinct or too few worship.” In that event the proceeds of its sale go to three benevolent institutions in Glasgow.

Doctrinally, the Church held that it should not be subject “to the control of any external human power.” Plurality of pastors and deacons was possible, but “labours” were to be “gratuitous except when circumstances require it to be otherwise.” The Lord’s Supper is held each Lord’s Day or when the congregation meets on that day. Baptism is administered to the infant children of members.—W. J. C.

